



THE LIBERATOR.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR.

Does the eighth commandment relate

merely to the seizure of our neighbor's goods; that

the preacher of righteousness need not, when de-

councing theft, say a word to, or of men-stealers, or

their partisans? Is their but little sin in receiving or

retaining stolen property? or does restitution of such

property cease to be a duty when God is the pro-

prietor who is defrauded, and the property stolen or

retained is our fellow men? —REV. E. DEWDNEY.

For the Liberator.

CIRCULAR ADDRESS,

TO THE FREE PEOPLE OF COLOR THROUGH-

OUT THE UNITED STATES.

Countrymen, Friends, Brethren,—You are

all, no doubt, aware of the oppressive and

despotic measures which took place some years ago

in the States of Ohio, and Illinois, and in several

other States, by which all the colored inhabitants

were driven from their homes, and thrust forth

as wanderers upon the face of the earth. I am

connected by ties of blood and otherwise, with

those then unfortunate people. They relied,

however, on the goodness of Almighty God, and

were animated by the most ardent desire of re-

deeming themselves from bondage, for those who

are in the legal condition of slaves in the States,

are not the only slaves, but the *free* people of

color, so called as it were in mockery, are slaves

perhaps in a worse sense, from their legal disa-

ibilities, their rejection from society, and the utter

contempt in which they are held by the whites.

Animated by that desire, and that of procuring for

themselves some security for the enjoyment of

property, freedom, and religious rights, and per-

haps by that of shewing to their oppressors, that

they are sold, but

and at all hours

liberal terms.

DOWNES.

a large body of them emigrated to Upper Canada. They were cordially received, protected, and admitted at once to all the rights of citizenship. Here they found the theoretical maxim of the American Constitution, that *all men are born equal*, and endowed by their Creator with certain inalienable rights, practically in existence—here no distinction of color, race, language, or religion, prevails to deprive a single individual of his civil and religious rights in the amplest sense. When they resided in the States they were taught to believe that there was the only free Government, the only country where republican principles were fostered. They were awakened from that dream, by the persecutions they suffered. We find, however, that under this limited Monarchy more real freedom and real republicanism exist than in a professed Republic. We are here, my Brethren, in all respects, upon an equality with the whites—we are as much entitled to our elective franchise as they are, and in a Court of Justice it is not inquired of what color a witness is, but whether he is worthy of credit.

Most of you, my countrymen, have been educated in the principles of liberty and equality. Do you find them exemplified around you? It is far from my wish, wherever you are not persecuted and oppressed, *on account of your color*, to estrange you from your native country; but if you are so persecuted and oppressed, here is an asylum, here is a refuge, where persecution and oppression, by reason of a different colored skin is wholly unknown. So far as to the civil and religious advantages we possess.

Now, as to the temporal: We are admitted to purchase lands in free and common socage, without the slightest quitrent, and but a very moderate tax for highways, which may be paid by personal labor, and we are subjected to no other tax whatever. We have two extensive settlements, one named Wilberforce, and the other Colbornesburgh, *the latter* *having* *been* *by* *special* *permission*, after the Lieutenant Governor of Upper Canada, Sir John Colborne, who has been a good friend to us. There are tens of thousands of acres around, that may be procured at moderate rates and easy terms of payment; and we are daily receiving accessions to our number from various States of the Union by way of Buffalo and Amherstburgh, &c. I belong to the settlement of Colbornesburgh, and have had the honor of filling situations of trust and repute amongst my colored brethren. I was lately deputed by them as their Agent and Trustee to solicit subscriptions for the erection of a place of Divine Worship, and a School in Colbornesburgh, in which, through the blessing of God, I have been very successful, in both the Canadas, and that whoever hereafter joins us may depend upon enjoying the inestimable benefits of public worship, and of education for their children. In Quebec I received much encouragement from Lord Aylmer, the Governor in Chief, from the Reverend the Clergy of all denominations, and from the influential inhabitants. You will find, in the same paper in which this Address is inserted a copy of my petition to Lord Aylmer on that occasion; and such was the lively interest excited in Quebec that copies of that document were distributed from the pulpit by ministers of all persuasions, to their congregations.

Our settlement of Colbornesburgh is situated only 12 miles from the Guelph settlement of the Canada Land Company, a place which is rapidly rising to the rank of a city; Colbornesburgh is only 25 miles from the head of Lake Ontario, whence a navigable communication by the Great River St. Lawrence, and its tributary Canals, extends to the Atlantic Ocean, with innumerable and profitable markets between, for the disposal of the produce of these regions. Industry and enterprise will do wonders, and as there is no check upon them in this country to one set of men more than another, we, of African origin, have the path opened to us, as freely as it is to our white neighbors. Colbornesburgh is about 55 miles from York, the capital city and seat of government of Upper Canada, and 145 miles from the other colored settlement of Wilberforce. Though our two settlements are present separate, I believe there is a great likelihood, from my having lately met with Mr. Nathan Lewis, the Agent for Wilberforce Settlement, of both being united, which will form a bond of harmony and strength, that cannot fail to be of benefit to both.

Generally speaking, the country of Upper Canada, consists of excellent good land, with, of course, those exceptions that always occur, of occasional barren tracts, rocks and mountains, and swamps, but it will, on the whole, amply repay the toils of the husbandman, and enable him soon to lay up a store for the infirmities of age, the education of his children, and for the providing them with a future independence.

Countrymen, Friends, Brethren! I have no interested motives for this address. We invite you to settle amongst us, because we ourselves feel happy and contented—if you feel happy and contented where you are, for God's sake remain there—but to those who are oppressed and miserable, on account of their degraded state in the different parts of the Union, we should be wanting in christian charity and humanity, were we not to point out to them this way we have followed others, and invite them to partake of the benefits we ourselves experience.

PAOLA BROWN.

Any further information that any individual may desire shall be willingly given, in reply to a letter addressed to Mr. P. Brown, Colbornesburgh, Waterloo Post Office, Gore District, U. Canada. Quebec, 28th September, 1832.

The following Petition was presented to His Excellency Lord Aylmer, by Mr. Paola Brown, Agent of the African Settlement at Colbornesburgh, requesting aid to build a Church and School houses for the settlement, and met with the approbation of His Excellency. The object in view was submitted to the citizens of Upper Canada, and to the town of Colbornesburgh, the latter, by a

Col. But do you not think that many slaveholders are 'humane and benevolent' and treat their slaves well?

Anti. I answer no, and you would say the same, did you not deceive yourself by an abuse of words. If a person had been for years in the daily habit of robbing you of your hard earnings and driven you to your task with the merciless cart-whip, would you call him *humane*, and could you consider him *benevolent*?

Col. They may be well treated nevertheless.

Anti. In the language of Rushton I would say 'that I deny—man can never be well treated, who is deprived of his rights. Feed me with ambrosia, and wash it down with nectar, yet what are these, if *Liberty* be wanting?' If you will substitute negro thief for slaveholder in your question it will answer itself. Would you call a sheep *stealer*, a sheep *holder*? Of how much more value then is a man than a sheep. That you may see with how much humanity the blacks in Boston were treated by the people and how *disinterested* their benevolence to them was, please to read the following petition, copied from the original:

The humble petition of James Fosdick of Boston in the County of Suffolk slater.

That your petitioner's negro man named Bristol was convicted at this present sessions of beating and abusing Sarah, the wife of John Rice &c. as is at large set forth in the presentment and was therefore sentenced to be whipped upon the two next fair Thursdays, thirty-nine stripes on each day and to pay costs of prosecution, &c. Now forasmuch as your Petitioner as soon as he heard of the aforesaid fact did very severely beat and correct the said negro for the same, much more than he is ordered by your Honors to suffer therefor, and in regard your Petitioner intends to sell the said negro out of this Province the first opportunity.

Your Petitioner therefore humbly prays your Honors that part of the aforesaid sentence may be mitigated and that the said negro may be only whipped thirty nine stripes on the next Thursday, or otherwise as your Honors in your great wisdom shall think fit, your Petitioner being very sensible how aggravating and dangerous the crime is, which the said negro was convicted of, and being very willing that one of the said punishments should be inflicted on him as a terror to others, but is afraid that if he should be so severely whipped two several times it would only harden the said negro and thereby—what? therefore very much retard and hinder the sale of him, which will be greatly to the Petitioner's disadvantage he having been at considerable cost and charge already and must further pay all Court and Prison charges and also lose the service of his negro until the sentence is fully executed, and your Petitioner shall ever pray &c.

JAMES FOSDICK.

April 7, 1721.

Col. That is only an individual case, and it is not fair to condemn the whole body in consequence of the misconduct of an individual. Such a proceeding reminds me of a man, who, having a house to sell, carried round a brick in his pocket as a specimen.

Anti. Let us then examine the whole building and see if the bricks are not alike. In 1661, on the 2d of August, the town of Boston passed the following law, which was confirmed by 'the whole body.'

Whereas Mr Thomas Deane hath employed

a negro in the manufacture of a cooper, contrary

to the orders of the town. It is therefore ordered,

that the said Mr Thomas Deane shall not em-

ploy the said manufacture as a cooper, or in any

other manufacture or science after the 14th

day of this month on the penalty of twenty shil-

lings for every day that the said negro shall con-

tinue in said employment.'

What do you now think of the whole fabric?

Col. Perhaps the negro had not served the

requisite number of years as an apprentice, ac-

cording to the orders of the town.

Anti. Ah! I see how it is. You are like the

culprit at the whipping post, there is no suiting

you, strike where I will. That objection how-

ever will not avail you, unless one sin will justify another.

Matthew Carey seems to suppose that

the slaves in the Southern States are on the whole

well situated, because many white people in Eu-

rope fare worse. Were you to be robbed of all

you hold dear, and thrown into prison, it would

without doubt afford you insuperable consolation

to read the account of the 'black hole at Calcut-

ta,' or the massacre on St. Bartholomew's day, and you of course would justify your oppressor, and be happy in your bondage. It must give a thief great satisfaction to ascertain that his brother had committed murder. But let us look a little further. In April 1721, the town of Boston made and passed a code of laws for the better regulation of the Indians, negroes and mulattoes. This code containing 16 articles is too long to be quoted now, but you shall have it at our next interview. On the 4th of May, 1722, the town of Boston passed the following order.

'Whereas great numbers of Indians, negroes, and mulattoes have of late accustomed themselves to attend the burial of Indians, negroes, or mulattoes, which practice is of ill tendency and may be of great inconveniency to the town, if not prevented, for remedy whereof,

Ordered, That all Indians, negroes or mulattoes, shall be buried half an hour before sunset at the least, and at the nearest burying place (where negroes are usually buried

its horrors, for these are fully known; our efforts should now be turned to some plan that will remove the evil.

The American Colonization Society tells us that there is no other way of removing slavery than by transporting the free blacks to the coast of Africa. The Society will never accomplish what many well meaning men think it will. The good and the great of the land are looking forward, with fond anticipations, to the time when the injured sons of Africa will be removed from their oppression and reinstated in all the pride and glory of their ancestors. But, alas! they hug a delusive phantom which will elude their grasp whenever they attempt to prove its reality. I tremble for my country, when I see her ablest sons following such a scheme as that of African Colonization. They imagine that slavery will be removed, when at the same time, they know that *three fourths* of the slaveholders are Colonizationists—and those too who give their support to the Society mainly on the principle that they can hold their slaves more *securely*, when the free blacks are removed. ‘*Into their hands,*’ say they, ‘*the subject of emancipation does not enter at all.*’ They have no intention to open the door to universal liberty.’ He who has given any thought to the subject, must be convinced that slavery can never be removed but by the voice of the public, through the medium of Abolition Societies—not by the American Colonization Society, for that tells us, ‘*They are ready to pass censure on Abolition Societies, wherever they may be found.*’ Here then, you see that the Colonization Society is not *hostile* to slavery, but, in fact, supports it. It further tells us that the slaves are ‘*the sacred and inviolable property of the master*’—thus rejecting, at once, the proposition, That man cannot hold property in man. Let this important principle be disregarded by mankind at large, and there would be but two classes—the weak and the strong. Allow that man has a right to make a slave of his fellow man, and you at once unhinge the moral government of the world. Many of you who now enjoy the blessings of liberty, would soon be dragged from your homes and all that you hold dear, into a hopeless thrall-dom, from which you would never be released but by the hand of Death.

That the Society will never remove Slavery, it is evident from the very principles on which it is founded. Its advocates say, that the free blacks must first be removed before anything can be done towards removing slavery. Let it here be distinctly borne in mind that according to the doctrines of this Society, slavery cannot be abolished unless the free blacks are first sent away. Then the first step towards emancipation, is Colonizing all the free people of color. This has not yet been accomplished—therefore, the first step towards emancipation has not yet been taken. It should be further borne in mind, that no person is to be removed without his own free consent.

That consent has not yet been given by the free people of color; and as long as *man is man*—as long as he has any of the feelings which bind him to the land of his birth, he will *never* consent to leave this country. The united voice of the free blacks, in the Northern States, is—‘*This is our home, this is our country—here we were born, and here we will die.*’ They have, at various times, and in various places, expressed their *decided* disapprobation of the Society. Their attachment to the land of their nativity is strong, as the everlasting hills. Deep-rooted in the soil, like the giant oak, you never will remove them without using all the physical force of the land. Can you remove them to Africa in this way? No! They would first find their eternal homes. In the low vales of America, or beneath the green bosom of the ocean, they would rest secure from their proud oppressors.

If this Society is not what many think it is—the friend of the black man—it is your duty, as Americans, as Republicans, as Christians, to denounce it at once, and use your efforts to put it down. But if you still believe that it is worthy of public patronage, without knowing its true character, having taken for granted, what *some* of its advocates tell you, it is time for you to come forth and examine carefully for yourselves. Take the mere assertion of no man, however high his station may be in life—though his name may have been trumpeted through the land. Trust not to the highly colored descriptions of the advocates of any scheme, look and know for yourselves, whether these things are so. You have much to do, my friends, in the great work before you. The Colonization question is one of immense importance— fraught with destruction to the black man and with evils innumerable to our country. There is but one way in which you can act and save your country from ruin. Your efforts must tend towards the emancipation of all the slaves, and these efforts are needed now. This is the only way in which you can meet the approbation of Heaven, and avert the storm that is impending over your heads. The slaves are in the lowest depths of ignorance, and they will ever remain in that state, so long as they are deprived of liberty. Some say that great evils would result, were the slaves to be immediately emancipated. It *might* be so, but we have no proof of it. Mexico has liberated her slaves, and why should not the United States liberate theirs? If *evil must follow*, then I would say—*Be it so.* Let justice be done though the heavens should fall. Let devastation come wild as the fierce breath of the tempest—let ruin come and rage for its time. The land will be purified of its sins. Give me that storm that may result from immediate emancipation, with all its *imagined rending and upheavings*, rather by far, than the whirlwind of God’s justice, which will sweep this guilty land, when He shall use the oppressed negroes, as the instruments of His wrath.

The black man must be educated, or *wo* to our country. We owe him a debt which can never be paid till we have educated and raised him to an *equality* with ourselves. If you will not use your efforts towards removing the oppression of the negro, and if you still suffer yourselves to be blinded by those who have not his welfare at heart, as the foundations of their operation, the time is coming when you must suffer the consequences. Already are the blacks in point of numbers, in some of the States superior to the whites. They are rapidly increasing, and the time is fast hastening on, when their numbers will far exceed the whites, in all the Southern States. As their numbers increase, and as the light of liberty is fast spreading they will become discontented with their situation. And as ignorance is the main pillar of slavery and also of savage cruelty, they will not know their own best interests—they will give vent to their indignant feelings and no human hand can stop the carnage.

See, my friends, in the very vitals of your country, the elements of your own destruction. Every day that you are favoring the Colonization scheme, you are aiding on the elements to their full power. By your not taking a decided stand against slavery you are preparing the way for the total overthrow of our republic. Now you may rest secure, thinking that our affairs will move on, as they have in times past. If I could think so, I would not trouble you with this sad picture. Unless slavery is removed, the time is fast approaching when these verdant fields, which now smile in plenty, will be desolated by the destroyer’s hand. These peaceful villages, which are now the abodes of quiet, will become scenes of horror and slaughter. You may, this night return quietly to your lodgings, but the time is coming, when the slumbers of midnight will be broken by the shouts of savage warriors, and woes unutterable will be the consequence. The proud city, with its towers and turrets will smoke beneath its mouldering ruins, and the blood of its citizens will deluge its streets in torrents. None of these evils will the Colonization Society remove. Our future prospects are gloomy in the extreme, and who can think of these things without the most gloomy forebodings for his country? When I reflect on them, cold horror chills my blood, and my senses are petrified.

—See you black cloud slowly rising in the Southern horizon. Hark! the voice of the Almighty is heard in the angry murmur of the distant thunder.—Look again!—It has already enshrouded half of the land! The vivid flashes of lightning glare across the darkened heavens, and the thunders of God’s vengeance roll about your guilty heads! Awake from your slumbers!—the storm is bursting upon you, and the wide-spread ruin will sweep you from existence?—But where?—oh! where is my country?—*Lost!*—*Lost!*—forever!

For the Liberator.

Righteousness exalteth, and securer a nation, infinitely better than weapons of war. Let the United States deal justly, both at home and abroad; and they can have nothing to fear. Foreign nations will court their friendship, and the inhabitants of our own country, let their stature, or color be what it may, will cordially unite in maintaining the liberties and independence of a country which yields each, and every one, so much happiness.

Suppose that every man in the United States was an expert warrior! would the government be any better able, than at present, to suppress insurrections, and maintain order and tranquility? Surely it must be our soundest policy to do justly; and cultivate the spirit of peace.

Permit me to subjoin an instructive anecdote, related by a respectable officer, who was for some time a member of General Washington’s family during our Revolutionary war.

A Dutch Tavernkeeper in the State of New-York, being sick, and likely to die, sent for his Minister; who perceiving his condition, with great seriousness addressed him as follows:—‘I must tell you plainly, I think you have but a short time to live! And now if you know yourself to have been guilty of any crimes, you ought immediately to repent, and make confession before God and man!’ The old Dutchman, after a little recollection, with a woful countenance, and in a solemn tone, replied, ‘I never steal anything, but sometimes I charged a little too high.’

TOUR OF THE AGENT OF THE NEW-ENGLAND ANTI-SLAVERY SOCIETY.

LOWELL, 10 mo. 23, 1832.

MY DEAR FRIENDS:—Since my last communication, an unfortunate accident deprived me of the power of locomotion for nearly two weeks. As soon as I was able to ride, I went to Providence, where I met, and became acquainted with the Rev. S. S. Jocelyn, of New-Haven. When I say that to become acquainted with such a man is a privilege and a pleasure, which can hardly be appreciated, I do not express the half of what I feel of my estimation of that excellent man. With him I attended a meeting of the Temperance Society, recently formed by the colored people of Providence; we both addressed them, and were succeeded by one of their own number, who made some very excellent and pertinent remarks, particularly enjoining a strict adherence to the letter of their Constitution, which prohibits the use of ardent spirits, except when prescribed by a physician. He said he had noticed that in some Temperance Societies, the members were at liberty to use Spirits as a medicine; and he had known some of the members, who were very apt to be sick about eleven and four o’clock, and want a little medicine; but he said this would never do for them; he was satisfied, from his own experience, that entire abstinence was the only correct principle.

Thus we see, when a little encouraged, how ready these poor, despised people are to go forward, and even become examples worthy of imitation by many, who have for a long time enjoyed far superior advantages; and some of whom,

regard the colored people, as only fit to be hewers of wood and drawers of water, and the humble servants of a proud aristocracy.

I had the pleasure of introducing friend Jocelyn to the venerable Moses Brown, now in his 95th year. We spent an evening at his house, and our hearts were afresh animated to persevere, with unabated diligence, in the cause of emancipation, on hearing this aged veteran recount the success which attended his efforts in the same cause forty years ago. He still, in his green old age, is the same firm and unwavering friend of freedom and of the welfare of the colored people, unwarped by the blighting influence of Colonizationism. To him, and to a number of others of the most wealthy and influential citizens of Providence, I introduced the subject of our contemplated School for colored youth, which as far as I could discover, was regarded by them all, as a laudable enterprise. Indeed I might say, I have not heard an individual express any other opinion concerning it.

At Providence, I attended a preliminary meeting, for forming an Auxiliary Anti-Slavery Society; the prospect there is highly encouraging.

From Providence, I returned by way of Fall River and Taunton, to Dorchester, where I had delivered a lecture three weeks before to a crowded audience, in the Methodist Meeting house.

I now gave them a short lecture in the Town Hall, after which a committee was appointed to prepare a

Constitution for an Auxiliary Anti-Slavery Society, and to report at a future meeting.

From Dorchester, I went to Boston, and thence thence to this place.

Here I have been introduced to eight

Clergymen, with whom I have had much inter-

esting conversation; four of them are warmly at-

tached to our cause; and the other four, are can-

did, liberal minded men, with honest purpose,

willing to enquire, and willing to be convinced.

They are in fact, in principle with us, but having

been led to regard the Colonization Society as

pledged to ‘remove the evil of Slavery’ they have

given it their support, but when they come to

learn, that ‘removing the evil of Slavery,’ ac-

cording to the vocabulary of slaveholders, means

nothing more nor less, than exterminating the free

colored people, those ‘walking mirrors, which re-

fect the light of freedom into the dark bosoms of

the slaves,’ they will support it no longer.

On Sabbath evening I delivered a lecture in the

Town Hall, which was filled to overflowing, and

many went away for want of room, evincing the

lively interest felt in this community in the cause

of humanity and the rights of men.

At the close of the lecture, I introduced the subject of our pro-

posed School, and they gave solid evidence of a

disposition to promote it by a liberal contribution.

Last evening, I gave another lecture in the Town Hall, on Colonization.

Not as some have sup-

posed in wild declamation against the Colonization

Society. On the contrary, my only wish,

design and effort, was and is, to present facts

drawn from authentic documents, whereby the

character and *design* of the Colonization Society,

may be understood; and then, if the good people

of New-England are disposed to patronize this

grand scheme of slaveholders, and to confederate

with them in withholding moral and religious

instruction, from the free colored people in the

non slaveholding States, and by other means, so

to bear them down, under the weight of an un-

holy prejudice, as to drive them out of the coun-

try, I will only mourn in secret places, that the

spirit of beneficence has fled from our land. But

every where I see abundant encouragement to

persevere in tearing away the mask which inter-

est or prejudice has thrown thrown over this un-

hallowed scheme. Some of my friends, it is true,

whose good will I should highly prize, could I con-

siently pursue a course to secure it, dis-

approve my efforts to divert the public patron-

age from the Colonization Society. But it

is only because they know nothing of the with-

ering and blighting influence of Colonization

principles in our country. Many of my friends

well know that although I have been always op-

posed to the Colonization Scheme, it was not till

I came more directly in contact with its prin-

ciples and influence, and more intimately acqui-

ted with its character, that I publicly opposed it.

It was not for several months after I commenced

delivering Anti-Slavery lectures, that I made any

allusion in them to the Colonization Society; and

I should never have done so, had I not found that

by the influence of Colonization principles some

of the most amiable features in the Christian

character were obliterated from the minds of

many intelligent and excellent men; and others I

found amongst men of great influence, whose be-

nevolent feelings had prompted them to patronize

the Colonization Society under an entirely mis-

taken view of its origin and character, who on

seeing a fair exhibition of its design and opera-

tions and principles drawn from its own authentic

documents, have turned with abhorrence from its

support. Instances of this kind are not more

rare amongst Clergymen of different denomina-

tions, as well as amongst other people, of whom

I could name some of the most respectable and

influential men in New England.

I see then that there has gone abroad in our

community a broad deception in reference to the

character and design of the Colonization Society.

I see that this deception is working the ruin of

that portion of my fellow heirs of life and immor-

tality whose cause I have espoused. I see that it

is obstructing the exercise of every benevolent

design for their improvement.* I see that many

who have patronized the Scheme, have done it

not because they participated in that spirit in

which it had its foundation, but because it had

been presented to them as a

plete the de-
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Reward!

FAREWELL.

LADIES' DEPARTMENT.

For the *Liberator*.

Mr. GARRISON—In that divine freedom, which

flows forth in acts of goodness; and its abuse, of

course, the contrary acts of injury, or withholding

any benefit in our power to bestow.

WALTER BOURIE,

Forest of Prince George's county.

Comment is unnecessary. O, how humanely

the slaves are treated at the south! Strange,

indeed, that they are so prone to run away from

their philanthropic masters!

You may expect my next letter from Waterville.

Yours ever,
WM. LLOYD GARRISON.

LETTERS ON SLAVERY,

ADDRESSED TO

MR. THOMAS RANKIN,

Merchant at Middlebrook, Augusta Co. Va.

LETTER X.

AFFECTIONATE BROTHER—According to promise I am now to enter upon the investigation of the title by which slaves are held in servitude.

It must be admitted that the Africans and the rest of mankind have all sprung from one common father; and consequently all, originally, were alike free. It will also be admitted that the Africans were not enslaved for crime—hence we conclude with the utmost certainty that they were unjustly enslaved. They must have been taken either by theft or open violence, and sold into slavery; therefore, it inevitably follows that the title to them was originally derived from those who, either stole them or took them by unjust violence, and sold them into bondage, consequently, it must be most unjust; nor neither time, nor custom, nor government can change its nature—it stands in eternal opposition to right. Property, that is stolen or taken by unjust violence, though it pass through a thousand hands by honest purchase, still belongs to the original owner; and to him, according to the plainest principles of justice, it must revert. The right to freedom belongs to the Africans, and therefore it is as unjust to hold them as it is to hold stolen property from its right owner. Suppose that your little daughter were to be stolen in her infant state, and sold for a slave, would she not, according to the plainest principles of justice, be as much entitled to freedom as she now is! Again, suppose that an unjust and arbitrary power should detain her posterity in slavery to a thousand generations, would not the last generation be as much entitled to freedom as the mother originally was? Do you believe that any one would be just in depriving them of their right to freedom, merely because he had purchased them from those who had no right to sell them? No, you certainly believe that it would be most unjust. Now this is precisely the situation of the Africans you hold in servitude. Their ancestors were originally free; but were unjustly taken and sold into bondage, and by an unjust and arbitrary power their offspring are still enslaved—you suppose that you have a right to them by honest purchase, but they are the same as stolen property. The title to them was originally derived from the hand of the thief. Hence the man from whom you purchased them had no just title to them, of course had no right to sell them—you had no right to buy them; and consequently can have no right to detain them in servitude. The right to freedom is original in all the human race. "That all men are created equal" is a truth that no true hearted republican will deny. Hence, while you hold slaves, you hold the right of freedom from its real owners. And is not freedom more precious than property? And therefore, is it not more criminal to hold it from your fellow creatures than it is to deprive them of their property? How then can you persist in holding them as slaves, merely because you purchased them from such as had no right to sell them? Should you purchase a stolen horse, would you pretend to keep him from his real owner, merely because you had purchased him from the thief who had stolen him? No, you would certainly give him up to the real proprietor as soon as he should exhibit sufficient evidence of the justness of his claim. Then why not deliver up to your slaves their liberty, seeing they are undoubtedly entitled to freedom? We, as a nation, in our declaration of independence, have declared that the right to liberty is unalienable. I know the laws of your state permit you to enslave a certain class of your fellow-creatures, but the permission of a state cannot change moral principle. Should that state permit you to enslave my children, would it be honest in you to take advantage by such permission to make them slaves? Certainly you must admit that to take such advantage would be both unjust and cruel. And is it not equally unjust and cruel to enslave the poor Africans, merely because the state gives permission for such oppression? The man who will be just as far as the state compels him, is a rogue in heart. And the man who will take away the liberty of another whenever the state permits him, would also take the property of another if similar permission was granted him. I do not say that all slaveholders are rogues in heart. I hope many of them have acted more from mistake than from real dishonesty. But I do not hesitate in saying that they all unjustly take away the liberty of their fellow creatures, who, according to the principles admitted by our nation "Were born equally free and independent."

I shall next attempt, by the scriptures, to prove the injustice of involuntary slavery.

FAREWELL.

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Yours ever,

WM. LLOYD GARRISON.

life is. Its true use is, in emulating its Divine Fountain, by flowing forth in acts of goodness; and its abuse, of

course, the contrary acts of injury, or withholding

any benefit in our power to bestow.

You have fairly and sufficiently proved to every

candid mind, that slavery is a violation of the first

and dearest, inclusive of every other gift of God.

Who then, that acknowledges the Author of his or

her being, can withhold the acknowledgment, that

our first and noblest duty is to preserve or recover

for ourselves and others, this dearest, loveliest trea-

ure, liberty! Now, my dear sir, comes the all-impor-

tant question, How we can perform this duty? For

here we arrive at the battle ground of all ages,

nations and individuals; the ground of all the of-

fenses and all the conquests that have ever existed;

the manner and measure in which we can preserve

or regain our inherent rights. And first of all let

us remember, that as they are first given, so they

must be preserved and recovered, in and by love.

This, I believe, is a new thought, and will open a

new field of varied action. The first and most nat-

ural thought and feeling on the perception of invad-

ed right, is the seizure of arms—the means of forcible

resistance. But this natural movement is checked

by the first ray of spiritual light, bidding us to yield

and suffer, trusting to that Divine power which pro-

claims, "vengeance is mine, I will repay," saith the

Lord. Leaving all retribution then to the Divine

Wisdom, which adjusteth all things in beautiful har-

mony, let us inquire, by what means that holy love

will enable us to preserve and regain its own bless-

ed gift, the liberty to serve our brethren and our

God.

Our first aim should be, to look with nice dis-

cernination into every thing, to "try the spirits, whether

they be of God"—whether the tendency of any

movement be to good or evil, to the use or abuse of

our own gift of life; and after this exploration of

all things within and without ourselves—this proving

of all things, let us, indeed, be steadfast in "holding

fast that which is good." In your glorious principle

of universal and immediate emancipation, refuse not

the seeming good of colonization, even if it be re-

ally no more than seeming; because by embracing

and cherishing apparent, we may often bring it to

become real good. By cherishing every well meant

effort, we may often steady the steps of incipient

virtue; and by forbearing to "quench the smoking

flax," we may bring to a noble flame of holy love,

that aspiring desire for usefulness, which had been

made to feel its own nothingness in its first attempts,

feeble or erroneous as they might have been.

Doubtless, there may, as you suppose, a counter

spirit have arisen in the Eden of colonization, which

is striving to expel its first possessors, under the in-

sidious garb of universal knowledge; but beware, I

pray you, that you join not the standard of this en-

emy of man, under the apprehension, that he is de-

fending your rights. The genuine principles of

colonization are founded in right views, although but

a branch of universal emancipation; and that these

just views and ends are perverted, abused and vio-

lated by a large proportion of its present advocates.

Colonization is good, as far as it extends in justice

and judgment, with real good for its end; but it is, and

must be, but limited, and consequently, partial. It

is good only for those who in perfect freedom, ration-

ally desire it—and voluntarily unite to receive

and use it for mutual aid and permanent advantage.

In order for this its recipients must be well informed,

and virtuously inclined. Indiscriminate colonization,

is therefore, its first evil—and has doubtless, led to

those abuses, which have produced its plenary con-

demnation by yourself, and some of your warmest

friends. This result is casting a gloomy shadow over

your prospects, which must be dispersed by the Sun

of Divine love. You must rise to the magnanimity

of taking your good colonization brethren by the

hand—with the holy address, "Come, let us reason

together, saith your God." Let us co-operate in

each other's truly christian exertions; let us

mutually throw away every opposing jar-

ing, (which must be a selfish or worldly) interest; and

unite heart and hand in the divine work, of the uni-

versal emancipation of man, from every enslaving,

warring, injurious principle. Behold, what an exten-

sive and powerful influence this has over the human

nature! Truly would the morning stars sing to-

gether, at such an union; and well might the

most rational anticipate the most extensive and

beautiful, as well as the most efficient re-

sults, from a coalition so truly and manifestly

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LITERARY.

[For the Liberator.]

OH SUMMER'S VERY BEAUTIFUL.
Oh, summer's very beautiful—I love to hear its
breeze
In gentle whispers die among the overarching trees—
I love to see its sunny skies, 'tis bright and bloom-
ing things,
And listen to the music sweet, which ev'ry zephyr
brings.
I love to roam among the woods, to call the lovely
flowers,
And catch the thrilling strains, which rise from Na-
ture's fragrant bowers;
I love to see the fleecy clouds float through the
azure sky;
And the bright moon light up the heavens 'in silent
majesty.'
A summers' day is beautiful, there's joy in ev'ry
sound;
Methinks I hear the Almighty's praise from hill and
dale resound;
A summers' eve is beautiful, so calm the sky appears,
Ianey my departed friends smile through upon my
tears.

Yet though all nature's joyful, there is a sadness in
my heart,
(But still there's pleasure in the grief which nature's
smiles impart)
For all that's beautiful speaks loud of a once lovely
one,
Who vanished from my vision like the dew before
the sun.
Like all that's lovely on this earth, her course was
short and bright,
Awhile she blessed us with her smiles, then soared
to realms of light;
Beneath consumption's withering breath, her love-
liness decayed;
So when the worm gnaws at the root the sweetest
flowers will fade.
Sadly we laid her in the grave, no marble marks the
spot;
But can her burial place by true affection be forgot?
No—one short hour passed by her grave, is dearer
far to me,
Than days and weeks spent in the midst of youthful
reverie.
JOSEPHINE.
Lynx, 1832.

TO A GENTLEMAN AND LADY.
On the death of the lady's brother and sister,
and a child of the name of Avis, aged one year.
O DEATH's domain intent I fix my eyes,
Where human nature in vast ruin lies:
With pensive mind I search the drear abode,
Where the great conqueror has his spoils bestow'd;
There, there the offspring of six thousand years,
In endless numbers, to my view appears:
Whole kingdoms in his gloomy den are thrust,
And nations mix with their primeval dust.
Insatiate still, he glutts the ample tomb;
He is the present, his age to come.
See here a brother, here a sister spread,
And a sweet daughter mingled with the dead.

ED. MARY, let your grief no laid aside.
And let the fountain of your tears be dried:
In vain they flow to wet the dusty plain;
Your sighs are wafted to the skies in vain:
Your pains they witness, but they can no more,
While DEATH reigns tyrant o'er this mortal shore.

The glowing stars and silver queen of light
At last must perish in the gloom of night:
Resign thy friends to that Almighty hand
Which gave them life; and bow to his command:
Thine Avis give, without a murmur'ing heart,
Though half thy soul he fated to depart.
To shining guards consign thine infant care,
To wail triumphant through the seas of air.
Her soul, enlarg'd to heav'nly pleasure springs;
She feeds on truth and uncreated things.
Methinks I hear her in the realms above,
And, leaning forward with a filial love,
Invite you there to share immortal bliss
Unknown, untaught in a state like this.
With tow'ring hopes and growing grace arise,
And seek beatitude beyond the skies.

SACRED MELODY.

BY JOHN MOORE.

I sat beside her dying bed,
And kissed her faded cheek:
I placed my arm beneath her head,
And strove in vain to speak;
The tongue denied its utterance,
Subdued by friendship's fears,
And though it spoke of fondness once
It now gave way to tears.
But still she was my comforter,
Although about to flee,—
And what I woud have said to her
She faintly spoke to me;
She told me that she lov'd me well,
And well I knew her truth,
And yet I wept to think she fell
In beauty, and in youth.—
She gave me all her earthly love—
What could she give me more?
But somewhat more she fixed above
Where she was doom'd to soar;
She shed a bright and pearly tear—
That tear she shed for me,
And fled without a single fear
Our Savior—unto thee!

SOLITUDE.

In Solitude the rising day;
Pours on the heart its purest ray;
And there the fragrant flowers dispense
Their sweets to the rejoicing sense;
While in tall pines the wild doves coo
Their loves the budding forest through.
In solitude the gentle mind
Becomes enlightened and refined,
And worldly cares, so high that roll
Their waves, can scarce disturb the soul;
But pleasant thoughts in vision glide,
Like bright birds o'er the ocean tide.
There the soft ray of memory falls
Like moonlight on majestic halls.

Aspiring.—A sermon was lately preached by
Elder Watson of Andover in this state, on the
summit of Kearsarge mountain, to an audience of one
thousand persons!

MISCELLANEOUS.

Riding with a young Lion.—A young South
American lion arrived here, a day or two ago in
the ship *Moss* from Buenos Ayres. During the pas-
sage, we understand, he refused to eat any thing
less delicate than chickens; turning up his nose at
the beef which formed part of the fare of his com-
panions. Yesterday morning having been well fed,
he was accommodated with a moveable apartment,
not unlike that in which Tamerlane lodged Baj-
zett, and carried up Arch street in a cart drawn by
one horse, who seemed duly bound of his royal
burden. His chain was long, and one bar of his
cabinet had been broken out; so that his move-
ments were but partially restrained. The driver,
after having gone on thoughtlessly a square or two,
turned his head to learn the cause of a shout from
a man on the pavement; and what was his aston-
ishment to find himself cheek by jowl with the lion,
who came out to take a look at a scene quite new to him. The man jumped down in style that
would have delighted Gabriel or Jean Ravel; and
the lion after him as far as his chain allowed. How
to get him shut up again was then the question; and,
while they who had the care of him were
consulting about this, one of the by-standers laid
hold of his tail. At this, in great indignation, he
sprang into the cart, and retired to the darkest cor-
ner of his cage. His chain was then drawn up, and
he was quietly taken to the lodgings prepared for
him.—*Phil. Chron.*

Greenland Eloquence.—The following is the
lamentation of a father over his son; the only specimen
preserved of Greenland eloquence, and taken
from the Relation of M. Dallaguer, who dwelt some
years in the land as a factor.—'We is me, that I
see thy wond'rt seat empty! Vain are thy mother's
toils of love, no dry thy garments. Lo! my joy is
gone into darkness; in the caverns of the moun-
tain. Once, when the evening came, I went out
and was glad; I stretched out my eager eye, and
waited thy return. Behold, thou comest! Thou
canst manfully, rowing, and winging with the young
and old. Never didst thou return empty from the
sea; thy kajah brought in never-failing loads of
seals or sea-fowl. Thy mother, she kindled the fire,
and boiled; she boiled what thy hand acquired.
Thy mother, she spread thy booty before many invited
guests, and I took my portion among them. Then
were thy seals produced, and thy mother separated
the blubber; for this thou receivest! shirts of
linen, and iron bars for thy spears and arrows.
Thou espiest the shallop's scarlet streamer from
afar, and joyfully shoutest, Behold, Lars comest! But
now, alas, it is over! When I think on thee,
O, could I weep like others! for then might I sooth
my pain. What shall I wish for more on earth?
Death is now become a most desirable thing. But
then who is to provide for my wife, and the rest of
my children? I will still live a little while.'—*Crane's Lives of Eminent Missionaries.*

Female Horse Thief.—A horse and chaise
were carried off from the village of Lonsdale, in
this vicinity, last week, under circumstances some-
what peculiar. A young lady of prepossessing ap-
pearance, it is believed, from one of the cau-
sal boats, and contracted to work at a cotton fac-
tory at that place. She next went to the keeper of
a livery stable and hired an elegant horse and chaise,
under the pretence of going to Providence to bring
to her cousin, who, as she represented, wished to
procure employment at the same place. On being
asked by the owner to what name he should make
the charge, she replied with an engaging modesty,
tempered with a slight show of indignation at the
asking of so impertinent a question, 'Miss Walker.'
Miss Walker drove off in fine style and has
not been heard of since.—*Pawtucket Chron.*

DESTRUCTIVE FIRE AT HARTFORD.—Mr Postmas-
ter Green has received a letter from Hartford, dated
Sunday morning, 4 A. M. informing him that a great
fire was then raging in that city. It commenced in
the 4th story of the Exchange Building, corner of
Main and State Streets, which was then in ruins.
It was occupied by Messrs Allyn, Marsh and Co. (Dry Goods.) Wm. J. Hamersley, (Hardware.) J.
O. & W. Pitkin, (Jeweller.) Judd & Co. (Book-
sellers,) and by numerous mechanics in the 2nd and
3d stories, who lost all their stock and tools.

The office of the New England Weekly Review
in the 3d story was entirely destroyed. Two men
were badly injured by the falling of the walls. The
U. S. Hotel and several other buildings in immedi-
ate connection with the Exchange, were in great
danger, but it was thought they would be preserved.
The goods in the basement stories were principally
saved.

A SMASH!—The Port Carbon Gazette contains
the following account of a *fracas* in that neighbor-
hood among the coal wagons. Those who saw
the machines in motion, must have remembered, if
they ever read Milton's account of the *wheels* in-
sinct with fire.

Yesterday morning, about 6 o'clock, a train of
cars loaded down the lateral railroad, leading from
a mine of Col. Samuel P. Wetherill to the Mill
creek railroad, without horse or attendant. Near
the town they encountered a train of ascending
wagons, with tremendous concussion. The driver
of the latter escaped unharmed, but lost his horse.—
Most of the wagons were crushed. A spectator
says that the descending wagons left a streak of fire
along the road, and that the shock was like thunder,
fragments of the shattered wagons being hurled into
the air, and the dust strewed with the ruins. This
destruction of property proceeded, as we learn, from
inattention.

MELANCHOLY.—A mad bull was shot in this city
yesterday afternoon, but not until he had killed two
boys. The one was a white boy, apparently eight
or nine years of age, whom he caught upon his
horns, which becoming entangled in his clothes,
was finally effected, by throwing him entirely over him,
by which the child's brains were dashed out, and
he died in a short time after. The other was a col-
ored boy; whose breast was caught upon the bull's
horn and was instantly killed. He was finally ar-
rested in his course by a master of a vessel lying at
the wharf, who levelled him to the earth with his
fowling piece.—*Balt. Repub.*

Polish Heroism.—At the storming of Warsaw,
the principal battery was defended by only two bat-
talions, but with such bravery as history can hardly
parallel. When it was evident that it could no
longer hold out, several privates of the artillery
seated themselves on powder barrels and blew them-
selves up. But the conduct of Gen. Sowinski was
truly heroic; having lost one foot, he was, at his
earliest request, seated on a chair, and placed on the
altar of the desperately defended church, where he
continued to give orders until the last of his com-
rades was cut down, when drawing forth two pis-
tols, he, with one, shot a Russian who was rushing
upon him, and, with the exclamation, 'So dies a
Polish general!' fired the other through his own
heart.

Aspiring.—A sermon was lately preached by
Elder Watson of Andover in this state, on the
summit of Kearsarge mountain, to an audience of one
thousand persons!

Marching to the grave of a soldier, buried with
the honors of war, the troops move to the solemn
sounds of Roslin Castle or the Death-march. Re-
turning, they play Yankee doodle, or so went the
merry man home to his grave. So in our cities: the
pestilence cloud has passed over, and right on the
track of the death-cart at Montreal, comes a grand
masquerade at the theatre. In New-York, all is
frolic and fun on the stage—and in Philadelphia,
Mr. Hackett, at Arch street, is dashing as Col. Nint-
rod Wildfire—while the Chestnut street, Mr. Rice
is exciting laughter at Jim Crow. Tears, smiles
and cholera—the world will roll on, we believe,
much after the old fashion.—*Village Rec.*

A BRIGHT BOY!—A lad, some 15 or 16 years
of age, took occasion recently to interrogate a young
man who worked for his father, as to what party
he belonged, and for whom he intended to vote?
The reply not proving exactly satisfactory to the
youngster, he rejoined: 'I guess if your time isn't
out before the election, you'll have to vote as Dad
did.'

A NEW STATE.—The people of the territory of
Michigan, have been called on to assemble and vote
in their respective districts, on the question of forming
a constitution of State Government, preparatory
to an application for admission into the Union, as an
independent State. The population of Michigan is
about 32,000. It contains 24,900,000 acres of land,
of which 16,400,000 belong to the United States, and
there are 7,400,000 to which the Indian title has not been extinguished.

BOSTON.—The Bostonians never asleep. Nothing
can evade their attention. If a fire destroys a town
and turns its inhabitants away homeless and penni-
less, they are the first to send relief. If a famine
prevails in a distant land, they are foremost in sup-
plying their wants. While others are talking about
what ought to be done, they have the work accom-
plished—remembering to give twice that doth it
promptly.—*N. Y. Franklin Adver.*

FISHERMEN, in order to handle eels securely, first
cover them with dirt—in like manner does detrac-
tion strive to grasp excellence.

The easy and temperate man is he who is not
most valued by the world; the virtue of his absti-
nence makes him an object of indifference. One of the gravest charges against the ass is, he can
live on thistles.

With some people political vacillation heightens
a man's celebrity—just as the galleries applaud
when an actor enters in a new dress.

LEGAL BOTHER.—In Hardwick's Chancery, vol. i. p. 125, we find the following specimen of
legal perversity: 'When a person is found to do the
thing, he is supposed, in equity, to do it with
the view of doing what he is bound to do.'

The flea, called by the Arabians 'the father of
leapers,' and the locust jump two hundred times
their own length; and, supposing the same relative
force to be infused into the body of a man six feet
high, he would be able to leap three times the
height of St. Paul's.

Napoleon, when dying, commanded that he
should be buried in his Marengo cloak. His son
implored, with tears in his eyes and uplifted hands,
that he might be enveloped in a tri-colored flag.

NATURAL INFERENCES.—Curran was once asked
what an Irish gentleman, just arrived in England,
could mean by perpetually putting out his tongue.—
'I suppose,' replied the wit, 'he's trying to catch
the English accent.'

MORAL.

ADDRESS

Of Mr Alexander C. Luca, before the Temper-
ance Society of the people of color of
New-Haven.

(CONCLUDED.)

Intemperance often causes parents to weep and
lament over their children who are given to strong
drink. Perhaps they brought up their children to
drink temperately, the direct road to intemperance;
and by their example they become two fold
more the children of hell than themselves. O what
guilt must rest upon such parents, who have been
the means of destroying the souls of their children
by putting the accursed cup to their lips. I had
rather follow a child to the grave than to see him
become a drunkard, for a drunkard is neither fit
to live nor die, he is no comfort to himself nor to
any one else. The drunkard is a public nuisance,
a pest to society, a disgrace to the human family—
the drunkard is beneath the brute, for no brute will
designedly intoxicate itself; but the drunkard who
is constantly taking his drams, well knows what will
be the consequence; he well knows that he is de-
stroying his soul for ever; he well knows that he is
injuring all who are near and dear to him, and, if
possible, the accursed cup to their lips. I had
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be the consequence; he well knows that he is de-
stroying his soul for ever; he well knows that he is
injuring all who are near and dear to him, and, if
possible, the accursed cup to their lips. I had
rather follow a child to the grave than to see him
become a drunkard, for a drunkard is neither fit
to live nor die, he is no comfort to himself nor to
any one else.

At the large and respectable meeting of the colored
citizens of Providence, convened at the African
Church in this city, on Monday the 24th ult. to
take into consideration the expediency of forming a
Temperance Society, the following constitution was
unanimously adopted. Seventy-two individuals then
came forward and joined the Society.

CONSTITUTION
Of the Colored Association of Providence for
the promotion of Temperance.

ART. 1st. This Society shall be called the COL-
ORED TEMPERANCE SOCIETY OF PRO-
VIDENCE.

ART. 2d. Any person on signing this Constitution
shall be a member of the Society.

ART. 3d. We whose names are hereunto annexed,
believing that the use of ardent spirits is not
only unnecessary, but highly injurious to the social,
civil and religious interests of man, do agree, that we
will entirely abstain from the use of them ourselves,
(except by the advice of a physician to the contrary,
in cases of sickness,) that we will not traffic in
them, nor provide them for the entertainment of
friends, neither for persons in our employ, and that
we will in every suitable way, discontinue the use
of them throughout the community.

ART. 4th. The officers of the society shall be
a President, Vice President and Secretary, who shall
be chosen annually, and shall perform the duties
customarily assigned to such officers.

ART. 5th. The officers of the society, and such
other members as shall be appointed for that pur-
pose, shall constitute an Executive Committee, and
perform the various duties which are needful in
promoting the object of this society.

ART. 6th. The annual meetings shall be held on
the Second Wednesday in October; and the Quar-
terly Meetings on the Second Wednesday of Janu-
ary, April and July, at such places as the Executive
Committee may appoint. Any other meetings may
be called, at the option of the committee.

ART. 7th. Any person by giving a written no-
tice to the Secretary may, at any annual meeting,
withdraw from the society, and this constitution
may at any annual meeting, be altered by a vote of
two thirds of the society present.

ART. 8th. All members who shall be guilty of
violating the third Article in this constitution, shall
be conversed with and shewn the error of their
way; if they do not reform and conform to this
constitution, they shall be expelled from this society,
at any regular meeting, by a majority of the mem-
bers present.

The following officers were elected for the ensu-
ing year.

GEORGE C. WYLIS, President.

ROBERT JONES, Vice President.

JAMES HAZARD, Secretary.

George Waterman, Cato Northrop, Benjamin

Barney, Charles Burrell, George C. Willis, Jr.,

Charles Cozens and Charles Gorham, Committee.

poisons the souls of men for ever. And now, my
christian friends, I appeal to you, Can any one, who

feels for the salvation of immortal souls, indulge his
carnal appetites in the use of strong drink, which
they know causes the destruction of multitudes of
souls? Let each one apply this to his own heart
and conscience—Am I indulging myself in the use
of intoxicating liquors which may prove the damnation
of my own soul and the souls of my fellow be-
ings who are looking to me for an example? My